





I-7









Digitized by the Internet Archive  
in 2015

## BAPTIST MISSIONARY MAGAZINE.

VOL. XXII.

MAY, 1842.

NO. 5.

## American Baptist Board of Foreign Missions.

Maulmain.

EXTRACTS FROM A JOURNAL OF MR. STEVENS, DATED APRIL 17, 1841.

Mr. Stevens, it will be recollected, is the Principal of the theological school for native assistants at Maulmain, in which his time is chiefly occupied. During a recess of the school for four months, however, he employed himself in preaching excursions among the Karens. From his journal kept during this period, we have made the following extracts.

The seminary was reopened on the first Wednesday in March. As there has been a vacation of nearly four months, the Board will naturally desire to know how my time has been occupied during this interval. In reference to this subject, I would state that I have devoted myself chiefly to studies and labors connected with the seminary, but have been also, part of the time, occupied in travelling and preaching.

Immediately after the close of the last term, I made arrangements for revising the lectures on Ecclesiastical History, which had been given during the term. This I made my principal work until the new year.

*Cases of apostacy.*

About the middle of January, I went to visit the Karens of Dong Yahu. I found the church evidently suffering for the want of pastoral care. On account of the rains, and of my duties connected with the seminary, (which from the first I have regarded as demanding my first and principal attention,) I had not visited them since the month of July previous. During this interval, two of the members of the church, husband and wife, whom we

had been accustomed to regard as persons of some promise, in respect to future usefulness in the church, were left, we fear, to apostatize from the faith. They were of the number whom I baptized soon after assuming the pastoral charge of the church, and the woman was the identical person about whom the parents made such ado in endeavoring to prevent her baptism. From the time of her baptism she seemed to be increasing in Christian knowledge and in grace, and appeared more than ordinarily devoted to the cause of religion. But in the latter part of the rains she was seized with a very violent fever, which greatly reduced her strength and threatened her life. Her parents became alarmed, and with unremitting endeavors day by day, strove to persuade her, according to Karen custom, *to eat to the nats*, as a means of recovery. This custom is nothing less than a species of demon worship, in which offerings are made to the evil spirit, with supplications in behalf of the afflicted person. A feast is made on the occasion, in which the sick person is required to participate, and also, in some cases, all the friends, particularly those most intimately related. The woman at first resisted all the importunities of her parents, but as the disease grew more violent, and her strength wasted away, notwithstanding some one or more of our preaching assistants was with her daily, her constancy gave way, and she consented to be carried to her parents' house, and to join in a feast to the nats. Her husband, also, who had hitherto remained firm, finally yielded, and partook of the same. But alas! their sin did not profit them, for the woman died on the day following. Her husband is under the suspension of the church,



but we are not without hope, that he will, ere long, return. He still evinces some marks of a change. All testify that he *preaches* wherever he goes. He says he is in the dark, and begs that the church will not cast him off utterly, but pray for him still.

The other members of the church all appeared to be doing well, and have so continued till the present time.

*Opposition to the truth—Need of divine influences.*

In regard to the general effect of the preaching of the gospel at Dong Yahn, it is evident, that aside from the conversions which have occurred, much good has been done. Opposition, except such as arises from the innate aversion of the heart to the purity and self-denial of a holy life, has for the most part ceased. But few are to be found who will pretend to object to the *system* of Christianity as untrue, or unworthy of confidence. The objections which are generally made are such as the following; on the part of the aged, "Our children are not of the same mind with ourselves, therefore, although we believe and pray to the eternal God, if we should enter this religion without them it would be very difficult. For they, if they have a fever, or become ill in any way, at once become alarmed, and come to us to eat to the nats for them."\* The middle aged and the youth, on the other hand, reply to the arguments and persuasions of those who preach to them, "This religion is true, and is good, we know, but we are mere children, and know nothing. When our parents and men of years and knowledge enter, then will we also enter." Others again candidly confess, that the reason why they do not become disciples, is that "they are *ashamed*, others will have so much to say against them." Time was, when the preacher of the gospel was forbidden to enter a house as he approached it, and often has Miss Macomber been obliged to remain at the steps, or under the house, if she would say any thing to the inmates on the subject of religion. Now nothing of this kind is known, and the language of reproach and scorn is changed for that of respect and commendation. Still

\* The idea seems to prevail among this people, that sickness and disease come upon them, so far at least, in consequence of their *conviction with their parents*, that unless the *parents eat to the nats* in their behalf they cannot recover.

the mass of the people are yet the slaves of strong drink, and they frequently say with frankness, they cannot yet give up their *arrack* to become Christians.

This being the state of the people, it appears evident that now the outpouring of the Spirit only is wanting, that there should be a great ingathering into the fold of Christ. In reflecting on their condition, I have often been impressed with its similarity to that of the unconverted world in America. They remain in their impenitence and ungodliness, not for the want of *conviction* in respect to the truth of Christianity and the excellence of religion, but because of their unsubdued *love of the world*. A revival of religion here, therefore, might be expected to be attended with similar effects as a revival at home; and a revival is *needed* also for the same reasons. O, that there might be both with ourselves, and with the church at home, a spirit of believing, prevailing prayer for copious showers of divine grace. Then will the gospel, in itself alone powerless, become the "power of God to salvation."

The people at Dong Yahn greatly need some one to devote his whole attention to them. It is a most inviting field, and amply wide enough to occupy all the energies of one man. May the Lord raise up for them a pastor, who shall be able thus wholly to seek their good.

*Visit to the Elephant's Cave.*

The month of February was chiefly spent in preaching excursions, twice to Dong Yahn, once to Damatha and Zartaben, villages on the Gying, and once to the Pgho Karens, on the same river. In our excursion to Dong Yahn, and that to Damatha and Zartaben, I was accompanied by Dr. Charleton of H. M. 63d regiment. While at Dong Yahn, we visited what is called the Elephant's Cave, from the story that Gaudama there made his appearance in the state of a white elephant. The mouth of the cave is an arch about sixty feet high, and fifty wide at the base. We entered by a narrow pass, just wide enough to admit a man, which when we had ascended about ten feet, we came to a broad level space, where we stood for a few minutes to gaze on the scene of grandeur and beauty which presented itself before us. In front, was a huge column, formed by drops of water falling from the roof of the cave. The column was



eight or ten feet in diameter at the base, tapering to a point at the height of fifteen feet. The water was still dropping upon it in different places, and on one side at such regular intervals, as to form protuberances by which one might, with little difficulty, ascend to the top. At this column, it is said, the divine elephant was found, and in that situation through an opening directly opposite, in one side of the cave, was shot by a party of hunters.

From this beautiful white pillar, we proceeded with candles and large bamboo torches, over an uneven surface, sometimes descending with easy, but cautious step, and sometimes climbing up the slippery and dangerous precipice. On every side was to be seen much that is entertaining and interesting, especially the variety and beauty of the natural formations, which appeared above, around, and beneath. Myriads of bats, many of them of unnatural size, measuring, at least, a foot from tip to tip, were seen flying in consternation over our heads, or suspending themselves from the arched roof above, while the whole cave resounded with the thundering of their flight, or re-echoed their ceaseless chattering. Fit emblem these of the people of the land, who dwell in darkness, and love that darkness rather than light. Nor is their darkness disturbed except by the infrequent visits of the messengers of truth, who bear the tidings of eternal life. When we had passed about two thirds of the cave, we observed a light before us, which, on arriving at the spot, we perceived to proceed from an opening like the mouth of a crater above. The aperture is about ten feet in diameter. Here were found thousands of small *cockle shells*, which were supposed to have been deposited by birds of prey. With one of the party I ascended the sides of the opening, with the hope of obtaining from the top a commanding view of the surrounding country, but observing the aperture to widen as we ascended, and that the top was so surrounded with trees as to intercept the prospect which we expected to gain, we again descended, and proceeded on our way with torches, as before. It was not long before we observed another light, which proved to be at the termination of the cave, which opened on the side of the mountain opposite to that which we entered. This we found to be the part of

the cave which idolatry had consecrated. Directly opposite the entrance was a large image of Gaudaina, about twenty feet in length, lying in state, and all around innumerable others of every size, from two inches to two feet, of wood, clay, and stone. Besides these, there was one in a sitting posture, about four feet high. Here, too, was a spring of clear cold water, which we found very refreshing, after the fatigue of our walk. While in this part of the cave, an incident of some interest occurred, in connexion with one of our party, who was indeed the first convert, and the first person baptized at Dong Yahn. His age is probably fifty. He is remarkable for his humility, meekness, and devotion to the cause of religion. He is also one of the assistants employed at the station. While we were looking at the numerous images before us, one of three, about two feet in height, made of wood, painted and gilded, was pointed out as having been consecrated by this good man in the time of his darkness. I asked him how he felt in regard to allowing it to remain there. He seemed to hesitate whether it would be right to remove it, seeing it was an object of worship to others. I asked him again, how he could think of having others bow down and worship an idol, which he had placed there; whatever they might choose to do in regard to those which they themselves had consecrated. He paused a moment, then selecting the one which according to the best of his recollection was that which he had dedicated, he seized it, and with a warmth of zeal which could not fail to amuse us, dashed it to the ground, determined to break it in pieces. Not succeeding, however, in this attempt, he put it on his shoulder, and proceeding to a dark recess in one side of the cave, tossed it in, and covered it with stones. Afterward, finding a basin of clean water near, as if to wash himself clean from all connection with idolatry, he stopped and bathed, then returned to the company.

*An excursion to Damatha—Conversation with inquirers.*

In our excursion to Damatha we arrived at noon, and dinner being over, we went into the village to preach. We were first attracted by a brick yard, in which many newly moulded bricks, made of the mud of the river, mixed with paddy chaff, were spread

in the sun to dry. We soon discovered the owner of the yard, who was under the bank of the river engaged in treading chaff into the mud, to get his materials ready while the tide was out. I commenced conversation with him, and perceived instantly, that the subject of religion was one which occupied many of his thoughts. He listened with marked interest, as one who had begun to receive light and was desirous of more. Accordingly, he would often stop involuntarily in his work, and seemed to drink in instruction as one who had just discovered the truth. More than once he said, the tide would soon be upon him, and requested me to wait till he had finished that work, but as often, on the communication of some additional truth, stopped, as before, to listen. I finally offered him a book, which he very willingly received, saying he would use it carefully, and that he had received one or two a short time before from another teacher, who had been there, (probably br. Osgood,) and that he had derived some light from their perusal. After leaving this interesting inquirer, (for such he evidently seemed to be,) we went into the village, and, observing a few men seated conversing together, we drew near, and endeavored to lead them into religious discussion. They objected, as is often done, in order to avoid the subject, that the village was Taling, and they did not understand Burman sufficiently to enter into conversation. So, having a Taling student with me, I made him interpreter, and thus effected a beginning. After a little time a Burman made his appearance, who was immediately called, and put forward to take the lead in the discussion. He seemed rather candid, and, soon ceasing to object, listened with attention, and apparently with interest, to an explanation of the way of salvation by Jesus Christ, and of the necessity of believing in Him, in order to possess any well-grounded hope of deliverance from hell. Thus I had the opportunity of making known some of the distinctive features of the gospel, for about two hours, to a number of attentive listeners. As we rose to return to the zayat where we staid, we invited the company to go with us and attend our evening prayer meeting. Three of them followed, among whom was the Burman, who, we learned, was the son of the brick-maker spoken of above. We sung, read, expounded

and prayed; after which, they took books, and went away. The word of God is precious seed, therefore we sow in hope.

The next morning we descended the river, the distance of an hour and a half to Zartaben, on the right bank of the stream. Here, on the edge of the river, is a very good zayat of teak wood, and at a little distance a large kyoung, and a fine idol-house. There are also in the immediate vicinity other houses for images, and a number of pagodas, all situated in a most delightful grove.

#### *Argument with a young priest.*

Having spent a little time in looking at these, and other objects of interest, we returned to the boat, and meeting a company of three young men under a shady tree, I commenced conversation with them, and had an opportunity of communicating to them much fundamental truth in respect to salvation. They listened with attention, but after making a few trivial objections, went away, leaving no evidence of a salutary impression. While dinner was preparing, I took an opportunity to go into the kyoung, where we found two novitiates lounging on their mats. I immediately entered into discussion with one of them, and, after some time, drew from him various important concessions in respect to the retributions of the future state. He owned, that notwithstanding his yellow cloth, he had no other prospect than that of a long course of suffering, before he could attain to the sum of his highest aims, the *rest of annihilation*. Learning that there was a priest of higher order in one of the inner apartments, I left this man with my assistant, Moug Shway Goon, and sought the company of the priest, with whom I hoped to have an opportunity, as being better acquainted with his own religious system than an ordinary man, to test the force of some arguments, which I had, on this excursion particularly, frequently employed with those whom I had met. I found him diligently perusing one of the sacred books; I inquired what book it was, the general character of its contents, &c., and gradually led him on to the *authority* of his sacred books. He said "the most excellent Gaudama was their author." How could Gaudama be the author of the *betagal*, when confessedly it was not composed till 258 years after his annihilation? "His instructions, and wonderful deeds," he



replied, "were cherished in the memory of his disciples, and by them handed down from generation to generation, till they, fearing those instructions and memorable acts of their god should be utterly lost, resolved to commit them to writing." I then pointed out the uncertainty which must attach to the statements of such a book, and with it contrasted the claims of the New Testament upon our belief, inasmuch as it was written by men who were the immediate disciples of Jesus, and but a short time after his death, while the generation which knew him were still living. The argument seemed to have but little force with him. From this subject I gradually led him to a discussion on his own personal hopes for the future. "I expect happiness," he replied, "after death." But have you no sin? "Yes, but to be delivered from sin I wear this yellow cloth," (pointing to the robe that was cast about him). But hold; do you wear that cloth, to be delivered from past sins, or to lessen the number of your subsequent sins? Wearing that cloth, you cannot cancel the past. It only amounts to a vow, that for the future, you will strive to keep the law: is it not so? He acknowledged it must be. Admitting then that by wearing that cloth, you should keep the law for the time to come, what is to be done in respect to the sins already committed? Besides, *you know that cloth* cannot root out of your heart pride, anger, and all the evil passions of your nature; so that at present, also, there are daily sins which must come into the account against you. Now, according to your own law, "as the wheels of a cart follow the steps of the oxen which draw it, so certainly punishment follows sin; there is no escape." As no provision is made for pardon, is it not unavoidable, that after death punishment awaits you? And as convincing proof that all this is true, look at the example of your own god. The *betagat* itself testifies, that he endured the punishment of hell on account of his sins, for ages on ages, and *afterward* attained to annihilation. You must, therefore, endure *as much* punishment as he did, or you make yourself better than your god. For he only endured the desert of his sins, and if you endure less, it must be because you *deserve* less. He was compelled, though evidently against his will, to admit the force of the argument. I then endeavored to show him how forlorn must

be the hope of himself and his countrymen. They were all looking for annihilation; but if they attain it, it must only be in the way in which their god has attained it, through almost endless ages of suffering. I then set before him the blessed promises of *forgiveness* through Jesus Christ, and urged him to believe, and secure immediate and eternal happiness after death. But at that moment a superior priest came in, when he immediately changed his tone of voice, and in strong language, declared, though he should go to hell, he never would "enter our religion." As his fathers had died, so he would die, whatever might come after death. I then thought it was time to leave; so, after a few words of admonition and warning, I got up and went out.

We have set before us in the concessions of this priest, (and they were admitted to be true by all with whom I conversed on this excursion,) how dark the prospect of the future must be to a reflecting Burman. The way to *annihilation* lies through seas of suffering. Hence the *desirableness* of annihilation to them; it gives them *rest* from the sufferings of hell, and from the ceaseless round of transmigrations which unavoidably await all those who have a deficiency of merit. In the course of the above conversation, the priest admitted that there is no escape from the desert of sin, and if there be any happiness after death, it must be the consequence of *counterbalancing* good works. The reward of good works is as certain and necessary as the punishment of sin, so that in the future states, a man's happiness will *exceed* his misery, provided his good works *exceed* his evil works. Thus the prospect of suffering is *inevitable*. The unreflecting mass, however, take it for granted, that if they make many offerings, these *will atone* for sin, or more strictly, will procure *exemption* from deserved punishment, so that without suffering, all will be well in the future. And even the following simile is frequently employed by some of the priests, to cherish that belief in the minds of the people. "The track of an elephant," say they, "will put out many tracks of smaller animals, so one good deed will cancel many evil deeds." This doctrine is of course directly contrary to the concessions above made, and I am persuaded would not be admitted by the more intelligent of the priesthood. It is not the

doctrine of the *betagat*. Such being the prospects of a Burnian, we are ready to conclude, that they would welcome the news of *forgiveness* by the gospel, as glad tidings indeed ; but we see, on the contrary, that such is the attachment which they feel for their own system and for the customs of their ancestors, that they will plainly declare, that they would rather go to hell with their forefathers than change their religion and escape it ! Alas ! what but divine power can change the hearts of such men ? When such language is actually employed in reply to our exhortations, then we *feel* our impotency, and see the absolute necessity of divine interference. Oh, how much need of prayer for the out-pouring of the Holy Spirit.

We returned to the boat, dined, and giving direction for two of the men to take the boat round into the creek which runs through the village, the rest of our party concluded to go directly across, and preach in the village as we passed through. Accordingly, observing at the outskirts of the village one or two men at work in a blacksmith's shop, we entered, and commenced conversation. Soon one person came in, then another, till, in a short time, a number had collected in and about the house, and the whole party became engaged in warm discussion. This continued about the space of two hours, when, night having fallen upon us, we judged it best to proceed on our way, and seek a resting place. In the morning before breakfast, we again went out into the village, and found opportunity to converse with one or two priests from a neighboring *kyoung*, and also a few other individuals. One young man in particular listened, and reasoned well for a time, till after some important concessions, similar to those made by the priest first spoken of above, finding himself too closely pressed by personal appeals, he flew off with the old hackneyed objection, that "you kill fowls, ducks, and other living creatures." After a few minutes he rose up, saying it was time to eat rice, and went to his house.

After breakfast we renewed our visit in this village, and entered into a discussion of some length with another party, which collected under a house, where we had found a man husking paddy. But we had no better success than before, and about eleven o'clock,

A. M., took the falling tide, and returned to Maulmain.

*Excursion among the Pgho Karens—  
Character of a chief.*

The Sabbath being past, I again left with two Karen assistants from Dong Yahn, Moug Shway Goon, my Burman assistant, and our boatman, to visit the Pgho Karens scattered along the river Gying, and some of its branches, within two days distance from Maulmain. My special object, however, was to see the chief who has the general oversight of the Karens of that region, as I had repeatedly heard of him, as being favorable to Christianity, and indeed, an *almost* Christian.

The day on which we started was clear, the tide good, and the prospect agreeable on both sides of the river, so that our ascent was pleasant. About sunset we arrived opposite a village of about twenty houses, but as the tide was still in our favor, we determined to make the most of it, and proceeded until about eight o'clock, when the sound of the human voice told us that we were in the vicinity of a habitation. As it had now grown quite dark, we were glad to draw up to the bank, and make our boat fast for a season. The simultaneous repetition of Pali in a loud tone by many voices, soon convinced us that we had arrived at a monastery, and that the priests were performing their evening devotions. Supposing that they would soon be through with this service, and then we should have an opportunity of preaching to them, we waited for some time in the boat ; but when a full half hour had passed, perceiving no change even in the tone of their voices, nor any indication of their soon coming to a close, we determined to go into the *kyoung* and see what opportunity offered for preaching. Curious to observe the manner of the priests during their devotions, I entered the room quietly, and took a view of them. There were eight or ten men of the yellow cloth, with heads shaved, sitting on their feet with their knees bent, and their hands together in the attitude of worship. Their faces were toward the east, the head priest before, and the rest in two rows of four or five each, arranged behind him. With the exception of the movement of their lips, they remained as motionless as the idols they worship, and presented a most striking counterpart to the im-



ages of worshippers, as seen in their temples, arranged before some large idol. I listened a few minutes till my heart sickened within me, and I turned away to seek some who were in another part of the building. In one place a number of novitiates were seen smoking. We entered the circle and communicated our message, but no one seemed disposed to reply. Several, however, asked for books, to whom we gave, exhorting them to read the books carefully and to embrace the Savior, whom they reveal. Another half hour having passed, and the sound of the Pali being hushed, we once more resorted to the confession room, where we found the priests all stretched on their mats for sleep. I introduced myself to them as a preacher of the law of Christ, and invited them to discussion, but no one bestirring himself, excepting so far as to raise his head to see what was the matter, I commenced preaching the doctrine of forgiveness. I had not proceeded far, before I was given to understand that the head priest wished to hear no more, and that he had signified his pleasure that I should leave the room. I remonstrated with him for not listening, and still continued to make known some of the distinguishing truths of Christianity, when one of the company raised himself and very politely extinguished the light. Finding they were determined not to hear, I added a few more words of truth, accompanied with a warning, and left them to their own musings.

Early the next morning we resumed our course, and about sunrise arrived at the house of the chief. We lost no time to make known our object, and endeavored to ascertain as nearly as possible the state of the old man's mind. He listened very respectfully, but said he was not yet ready to be baptized. He pays no homage to Gaudama or the priests, and acknowledges our religion to be the only true one. He professes, moreover, an intention of being baptized ere long. Another old man from another place had come to the chief on business, to whom we preached, and who seemed to drink in the truth with all eagerness, and with every mark of sincerity. I learned from the Karen assistants, that these two old men frequently consulted together about being baptized; but something seemed still to be in the way. This chief professes to delay on account of his children. He is expect-

ing all of them to remove from their present situations, and come to settle immediately around him. He said if he should be baptized now, he feared they would not come. But if he waited till he should get them all with him, then he might hope to induce them to follow his example. One of his sons has been baptized, and is the only professed Christian in that region. He is generally known by the name of "the disciple," and from all that I can learn lives consistently. Others of his sons, or sons-in-law, are also found here; some of whom incline to their father's views. We spent one day here, during which we had an opportunity of preaching to a number of persons from other places, who had come to the chief on business. I was, on the whole, much gratified with what I saw and heard, and could not but indulge the hope that the day was not distant, when we shall be permitted to reap a rich harvest of souls in that wild region.

---

### Germany.

#### REPORT OF MR. ONCKEN.

The following is a communication addressed to the Foreign Secretary by Mr. Oncken, dated Hamburg, Feb. 18, 1842, the same being a report on the present state of our missions in Germany and Denmark.

To you, my respected brother, for your friendly epistles and kind attention to my frequent requests, and to the beloved brethren composing the Board for their continued assistance and interest in this mission, I give my warmest thanks. I feel increasingly how much, under God, I personally, and the whole mission in Germany and Denmark, owe to your Board;—a debt we shall never be able to repay. May God repay it, by enabling me to transmit such accounts to our transatlantic brethren, of the further progress of his own truth, as shall fill their hearts with joy unspeakable. I hope that the following statements relative to the progress of the gospel, and the state of the churches connected with this mission, will be read with interest, and prove that God has accepted the offerings of his people in support of the German mission.

Our labors in this city and its vicinity during the past year, met with no interruption from the authorities, ex-

cept in one instance, when I was arrested whilst preaching to a few of our members and some other individuals in a cellar at Altona; the chief magistrate, however, discharged me soon after, prohibiting at the same time every religious meeting without a special permission from the governor. God has been to us a shield and sun. We have had the privilege of preaching the unsearchable riches of the gospel of Christ, to as many hearers as my house would hold;—it has been crowded to excess both on the week, and on the Lord's day. Not a few have been rescued from everlasting destruction; the gospel we preached, was, by the Holy Spirit, made the power of God to their salvation. Our labor has not been in vain: twenty-one converts were baptized, and joined to the church, and at the commencement of the present year, eight others were willing to obey the Savior's command and follow him. I regret exceedingly that we have not a larger place for our worship, but hope soon to obtain one, when larger numbers will hear the word, and when we may expect a still greater increase. If a mission house could, by and by, be purchased, which would cost about \$10,000, it would greatly facilitate our labors, as all that has a bearing on our work, our tract and bible operations, might be carried on in this building. The brethren Lange and Köbner have been indefatigable in their labors, and both continue invaluable assistants. Our tract itinerating labors in the city proceed steadily; thirty brethren are regularly engaged in this good work. Much good has been effected in this way; in not a few instances, it has been the first link in the chain which led to the conversion of those who have joined us. Our tract issues amounted to 171,650 German and Danish tracts, and about 5000 copies on baptism, against the Apocrypha, &c. Nearly 1000 copies of Mrs. Judson's Memoir are now in circulation, and a number of other good works were also circulated by us. Upwards of 4000 German bibles and testaments, 300 Danish scriptures, and 50 cops. in various languages, left the depot. Five thousand Danish testaments were printed at the expense of the American and Foreign Bible Society, which I hope to see soon circulated in Denmark and Norway. 5000 large 8vo bibles in German, are now being printed at Frankfort for the same Society. By the noble

assistance of this Institution, I have been enabled to carry out my plans for supplying the destitute in this country with the word of God more fully, and thus to suppress, at least in some measure, the circulation of the pernicious apocryphal books, a practice adhered to by all societies in Germany.

Soon after my return from England, I proceeded to Memel, where I baptized twenty-nine persons, and where I found a large field of usefulness;—my journal will give you the particulars. On my way back I had many opportunities for preaching, and connections were formed, which, I trust, will lead to much good. I revisited the Menonites between Dantzic and Königsberg, by which our intercourse has been renewed, so that large quantities of scriptures and tracts will be sent them in the spring. In Pomerania I visited some Lutheran Baptists, and formed a connection with them, which by God's blessing will lead to great results. In Prussia, I hope God is opening a wide door for us;—may the Lord of the harvest raise up faithful men to gather in his elect, by the preaching of the gospel.

The church at Berlin is at present in a most prosperous state; and our brother Lehmann has been greatly encouraged in his work during the past year. Br. L. having to visit Leer in Eastfriesland, and being anxious that either myself or br. Köbner should occupy his place during his absence, I requested br. K. on my return from Memel, to proceed to Berlin, where he has preached with much acceptance and success. Br. Lehmann has visited the churches at Oldenburg and Jever, and baptized three at the former, and four persons at the latter place. His visit has been attended with much good, especially at Oldenburg, where an unhappy division had separated our brethren, who are now most happily united again. At Oldenburg our brethren are still much annoyed for refusing to have their infants sprinkled; and br. Weichardt, the pastor, has been sentenced again to pay ten dollars for having baptized several individuals. God has, however, strengthened and encouraged our friends amidst these trials, and they have remained faithful to the truth. At Jever, (also in the Dutchy of Oldenburg,) the church has enjoyed peace, the meetings have been well attended, and, as above, four persons have been added to them. Br. Hinrichs, your



missionary for that part, has, when at home, conducted the services generally. He has made several tours into various parts of Oldenburg and Eastfriesland, which will be renewed during the ensuing spring and summer, and I hope we shall before long have to rejoice in seeing the seed sown spring up, and yield fruit. The formation, continuance and increase of the two churches, in the Grand Duchy of Oldenburg, must be to all who know the deplorable state of this part of Germany, in a religious point of view, a matter of holy astonishment and gratitude to God, who has thus in the wilderness caused the water of life to flow.

Our dear brethren at Othfreesen, in Hanover, have been most cruelly treated by the government, at the instigation of a Lutheran minister of that village. The prohibition against conventicles was so severe, that not even two or three were permitted to meet together for religious purposes. At midnight hours they were visited by *gens d'arms*, and pulled out of their beds to see if any stranger was concealed there. Our brethren were thus compelled to meet in the dead of the night in the woods for prayer, and mutual exhortation. Bibles and tracts were taken from them, and have not been restored. I will not comment on these facts, let others do this;—but I will ask, Can we regard men who can act thus, in any other light than that of heathens? Br. Sander, who has been the honored instrument in the conversion of the persons constituting the church at O—, and who, on account of his not finding any longer employment there, had left for Hamburg, has been prevailed upon to return, and I have engaged him as colporteur. He visits the members as often as he can, and makes excursions into the surrounding villages;—most of these tours have been made at night, when no eye could see him, but the eye of his God. The labors of our brother have not been in vain; even in the midst of these cruel measures of the Hanoverian government, the church has had to rejoice in the admission of new members.

The little flock at Marburg, in Hesse, has met with similar treatment: fines, confiscation of goods, and threatened imprisonment, have been there the order of the day. Our brethren, thanks be to God, have however maintained their ground. They had re-

solved to leave the country, but at my remonstrance and advice, they have remained, and one or two persons have been won for the truth, and wish to be united to the church. We have to the best of our ability succored our afflicted brethren. The cause at Stuttgart continues to prosper; the efforts of our brethren to spread the truth are blessed, so that the church numbers about 100 members. These, however, do not all reside at Stuttgart; about thirty of that number live in nine different villages or towns, so that through them the good seed is scattered far and wide. I am anxious to employ a colporteur or missionary for this part of Germany, as soon as I can find a proper person.

At Bitterfeldt in Prussia, our friends enjoy now rest, after having been called to undergo severe trials. Our br. Werner continues to embrace every opportunity to spread the truth there, and in the adjacent state of Cöthen; and in the latter place several persons have been converted, and wish to be baptized. I have requested br. Lehmann to go there as early as possible.

The cause in Denmark demands our most unbounded gratitude to God. He has not only shielded our beloved brethren in the day of battle, from the fiercest assaults of devils and men, so that they have stood their ground, but *he* has defeated by the sword of the Spirit—the word of truth—the opposers of the gospel, and by a handful of the despised followers of the Nazarene, is now making broad inroads on the kingdom of darkness. As I am not quite certain that br. Mönster has written direct, since November last, I will briefly state what has transpired since that time. You are acquainted with the decision of the inferior court, in the case of the brethren Mönster, which might be considered as very lenient, the principal charges against them by the court of chancery having been rejected. They were sentenced to pay about \$27, to the poor, and the costs. The government, not satisfied with this, appealed to the highest court, but even here another decision was not given. Our brethren were then liberated in November last, after having been confined for a twelvemonth. Their happiness and that of their dear wives, children, and the church, can better be imagined than described. Though our brethren were strictly charged on their liberation, “not to preach or teach in this (Christ’s)



name," they instantly resumed their labors, and, blessed be God! since then the gospel has had free course, and been glorified in the conversion of sinners. Our brethren have preached the gospel to vast multitudes; they have been visited by numberless persons from all classes of society, and the church counts already between eighty and ninety members. A church has been formed at a place called Petersburg, where br. Adolph Münster baptized sixteen converts, but in consequence of this, he has been again arrested, and has been escorted to this place to be confronted with the persons baptized. In other parts of the country there is a spirit of inquiry awakened, which I believe the devil with all his cunning and power will not be able to suppress. Some of the old orthodox Lutherans also begin to give way and yield to the truth. Br. Münster writes Feb. 18, "Very many believers in the country are now waiting to be baptized, and if my brother Adolph is not soon liberated, I intend to go myself, although the church is opposed to it, for they fear that I shall be immediately imprisoned again. The desire to hear the word is very great, and the pressure at our meetings is so great that it cannot be borne. Many sinners, I rejoice to see, are converted, and even some of the old believers join themselves to us. My house is filled with people from morning to night, who ask, What shall we do to be saved? It is almost more than such a poor weak creature can bear. Br. Penluke has returned, (he had been at his own charge on a missionary tour,) and has brought his brother with him—formerly a complete Saul, now a humbled Paul; he was baptized on the 16th inst., and has returned to his home rejoicing."

The church at Langeland has been also exposed to severe persecutions; the pastor Erasmus Jörgensen, a farmer in good circumstances, has been robbed of his all, on account of his preaching and administering the ordinances, and some of the money sent for the brethren at Copenhagen, was sent for his support. Br. Jörgensen is, however, faithful to his trust, and the church is flourishing; it has twenty members. At Aalborg the little flock has enjoyed more peace, though br. Sergent Föllved has been dismissed from the army for refusing to have his child sprinkled.

Let us now unite, dear brother, to ascribe honor, glory, and power to the

triune Jehovah, for the great things he has done, and is still performing by the feeblest instruments. It is still his plan to choose the foolish things to confound the wise. Oh! we have a faithful God!—faithful to his promises, and faithful to his saints. With such a God on our side, there is nothing so great that it may not be accomplished. His counsel will stand forever, and the purposes of his love must be fulfilled. I trust that the extraordinary blessing of our God, with which he is pleased to favor the mission in Denmark and Germany, will be a powerful stimulus to you and to us, to exert every nerve in the use of means, and to pray more fervently than ever for that influence from on high, without which we cannot proceed one step further.

I am decidedly of opinion that brethren Profs. Hackett and Conant should proceed to Copenhagen. If an introduction or recommendation could be procured from the king of Prussia, through your minister at that court, it would be highly desirable.

The intelligence that we may expect \$800 from the American Tract Society for 1842, is most encouraging—it is just what we need. Cannot the Baptist Tract Society do something to publish Baptist tracts? I am again \$75 out of pocket for this object. A grant of \$250 or 300 would be most acceptable.

For the generous donations received through you for the brethren in Denmark, and myself, I beg you will present my warmest thanks to the donors. These have not only added to our comfort, but banished many an anxious thought, and freed us from debt, which otherwise it would have been almost impossible to discharge. He who does not forget, nor leave unrewarded the cup of cold water given to one of his disciples, cannot forget the munificence of our transatlantic brethren.

---



---

### Tavoy.

#### ANNUAL REPORT OF MR. WADE.

The following extracts are from the annual report of Mr. Wade, upon the stations which he occupies. Notwithstanding this and similar papers are designed more particularly for the benefit of the Board, we deem it suitable occasionally to publish them, or parts of them, that the friends of missions may have an opportunity to look in upon our brethren at their every-day

work, and see them in their joys, and in their sorrows. Mr. Wade writes under date of June 10, 1841.

At the opening of the dry season I went with Mrs. Wade to Matah, and after remaining a few days, I left her there, while I went to the Ya Karens; afterwards I returned and spent about two weeks more in Matah. Mrs. Wade in the mean time superintended the duties of the station, holding also frequent conference and prayer meetings among the females, in addition to the usual duties of her school. During this time, there was an increased attention to religious duties among the church members. There were about thirty hopeful inquirers, and several hopeful conversions. Among those who asked for baptism and were examined, twelve were accepted by the church and baptized. Three of these were Pgho Karens. The others were chiefly youth, having Christian parents. Five or six individuals were debarred from the communion for using foul language, or for travelling on the Sabbath. One was excluded from the church for immoral conduct. Four who had been excluded two years ago for immoral conduct, and two for using charms in illness, were restored to the fellowship of the church, having given satisfactory evidence of repentance and reformation. Seven have died. Present number, 324. At the communion season, just before we returned to Tavoy, we proposed to the church to make a contribution to the Tavoy mission fund, that they might bear a part, however small, in the great work of carrying the gospel to the destitute; they cheerfully acquiesced, and a collection was taken amounting to about thirty rupees; which, considering their deep poverty, their almost utter destitution of money, was no mean sum; for if they get any thing to market it must be brought two days' journey on their own back.

In addition to my usual tours in the jungles, I spent a part of the dry season in looking out a location for a new Christian village, where, it is hoped, we may be able to spend the rainy season among the Karens, without serious exposure to jungle fever. We finally fixed on a location on the river but a few miles above Tavoy. A few families have removed to this place, which has thus far proved very healthy, although the season is far otherwise in the Burman villages above and below.

If it should continue healthy, and their crops should prove good this year, there is great encouragement to hope that this will become a permanent settlement, in which case, and provided we are able to live among them during the rains, in addition to the advantage of being among our people the year round, the expense of travelling, and of the boarding-school will be, we hope, materially diminished; which is desirable in the present embarrassed state of the funds of the Board.

It was intended in our arrangements that Mrs. Wade and myself should live at the new village, and have the boarding-school there during the present rains. But towards the end of the hot season Mrs. Wade's health, which had been failing for two years past, became so much impaired by almost constant bowel complaint, and frequent attacks of fever, that her physician and ourselves judged it indispensable that she should take a change of air; for which purpose she went to Maulmain, and for want of an opportunity to return, the weather being too severe for small vessels to venture out, her stay was protracted much longer than we anticipated. In the meantime, in Tavoy itself, and in all the surrounding villages, fever prevailed to an alarming extent—so that in many places there were not well ones enough to take care of the sick, and great numbers died. At the time of Mrs. Wade's return the fever still prevailed in the villages, though it had greatly abated in town. It was, therefore, judged imprudent to make the experiment of living at the new village during the present rains. We accordingly called the school, which had been in operation about six weeks, into town.

In order to effect a beginning at the new village, I have been obliged to assist the families in moving, building materials, paddy, various seeds for their plantations, farming utensils, cattle, &c.

Without such assistance no beginning could be made, because their former residence was beyond the mountains, and having to carry every thing on *their own backs*, the transportation of necessary supplies was quite out of the question. This assistance I have rendered out of my own allowance. The expense of mission buildings (193 rupees 13 annas,) it was thought most proper to charge to the Board, that they might be mission property. The getting up of an estab-



ishment of private property might lead to evil results.

During that part of the year in which we cannot travel, in addition to the usual routine of preaching and assisting Mrs. Wade in the boarding school, I have revised Mr. Vinton's translation of Todd's Sermons to Children, as-

sisted br. Mason in the revision of his translations, and finished the translation of the two epistles to the Corinthians. This work I undertook against my own will, at br. Mason's urgent request. I think he should have translated the whole of the New Testament.

## Other Societies.

### INSTITUTION FOR THE PROPAGATION OF THE FAITH.

In our March number we submitted to the readers of the Magazine, a brief statistical view of the Roman Catholic Missions throughout the world, aided by the "Institution for the Propagation of the Faith." Since that article was prepared, we have seen the "Annals of the Propagation of the Faith," the periodical of the above named Society, from which we learn many particulars concerning the origin and progress of this missionary organization, some of which we have thought might not be either uninteresting or unprofitable to our readers.

The institution of which we speak, though similar in name and design, must not be confounded with the *congregatio de propaganda fide*. The last named was founded by Gregory XV., as early as 1622. It consisted of eighteen cardinals, and some papal ministers and officers of the college; and its object was to arrange and direct all measures relating to the extension of the Catholic faith, and the extirpation of heresies. Connected with this, was the "Seminary for the Propagation of the Faith," instituted by Urban VIII., in 1627, for the education of missionaries.

The "Institution for the Propagation of the Faith" dates its origin no farther back than 1822. It is said to have been founded by a few "humble and obscure Catholics in Lyons," whose means when they commenced operations did not amount to £1900. From this representation it would seem that the Vatican had long been slumbering; that the laity, excited perhaps by the example of the various protestant sects who have filled the world with the fruit of their labors, were moved as by the very instincts of their religion to associate together for the purpose of propagating the faith. Speaking of the humbleness of the origin of this institution, "The Annals" thus eloquently remarks:

Assuredly human wisdom might have pointed at them the finger of scorn. They,

however, were persuaded that they were undertaking a work which the Almighty would not fail to bless, because it was founded on charity, humility, and confidence: for the smallness of the offering gave proof of a pious ardor which could not be restrained, and of the utter inability of those who undertook the work to effect it themselves; while it compromised, in a manner, Him whose co-operation was solicited, by the immense work which was left to His providence to carry through. They remembered, too, the oil of the widow of Sareptha, and the five loaves of the wilderness; and they also hoped to be able one day to distribute the bread of life to so many wandering people, and to refresh the lips of the new prophets who announce to them the word of salvation.

We suppose, however, that the eyes of the Vatican have neither slumbered nor slept; that the influence which moved the "artizans and shop-keepers of Lyons" to associate for missionary purposes, emanated from Rome; that this form was given to the enterprise for the purpose of addressing more effectively the sympathies of the people, and by consequence to infuse new vigor into the "church." It has, professedly, no connection with the "See of Rome." Two committees are established, the one at Paris, and the other at Lyons, to distribute the alms to the different missions. The institution, however, from its origin, says the Annals, "has been highly favored, and warmly recommended to the faithful by the Holy See."

The Sovereign Pontiffs, Pius VII., Leo XI., Pius VIII., and Gregory XVI., by their rescripts of March 15, 1823, May 11, 1824, September 18, 1829, September 25, 1831, November 15, 1835, and January 22, 1837, have granted to all the members of the Institution, in the dioceses where, with the consent of their respective Bishops, it shall be established, both in France and in all other countries in communication

with France, the following Indulgences applicable to the souls in purgatory.

1st, A PLENARY INDULGENCE on the festival of the Finding of the Holy Cross; the anniversary of the first establishment of the Institution at Lyons in the year 1822; on the festival of Saint Francis Xavier, patron of the Institution; and once a month, on any day at the choice of each subscriber, provided he says, every day within the month, the appointed prayers. To gain the Indulgence, he must be truly sorry for his sins, go to confession, receive the Holy Communion, and visit devoutly the church or oratory of the Institution, if it has one, and if not, his parish church or chapel, and there offer his prayers for the prosperity of the Church, and for the intention of the Sovereign Pontiff. In case of sickness or infirmity, subscribers are dispensed from the visit to the parish church, provided they fulfil, to the best of their power, and with the advice of their confessor, the other necessary conditions. Where the Institution is not yet established, a visit to any church or chapel will suffice.

The Indulgence attached to the two festivals of the Finding of the Holy Cross, and of Saint Francis Xavier, may, on the prescribed conditions, be gained, at the choice of each subscriber, either on the day of the festival, or on any day within their octaves, or on the day to which their celebration shall be attached by the Bishop.

2d, AN INDULGENCE OF A HUNDRED DAYS, each time that the prescribed prayers, with at least a contrite heart, shall be repeated, or a donation made to the Missions, or any other pious or charitable work performed.

The Sovereign Pontiff, who has tended with anxious care the Institution from its foundation, having honored it by public adoption and encouraged it by rich gifts, has been pleased, in order to complete his paternal solicitude, to bring it solemnly before the Christian World, in the most imposing manner within his power, namely, by his Encyclical Letter of the 13th of August, 1840. In this important document, his Holiness designates as one of the principal hopes of the future, in the midst of the religious dangers of the present time, "that Society, founded first at Lyons, and subsequently spread abroad with a wonderful progress;" and concludes by recommending it to the zeal of all the Patriarchs, Princes, Archbishops, and Bishops of the world.

Whatever may have been the parentage of the Institution, it is now obviously cherished by the Roman hierarchy, as being the right arm

of its strength. The receipts for 1839 were nearly 2,000,000 francs; in 1840, 2,500,000. This sum was obtained chiefly from the peasantry of Europe. Upon this topic the Annals thus remarks:

The mass of our receipts are the savings of the poor—the little sacrifice, which infancy joyfully offers—the fruits of the privation, which the old impose on themselves. In some parishes of the Upper Alps, the mountaineers retrench a part of their frugal meals in order to pay the holy debt.

The ordinary contributions is one half penny per week. One member is charged to receive the contributions of ten, the amount of which he hands over to another member who receives ten similar contributions, that is, a hundred subscriptions.

One hundred and twenty thousand copies of "The Annals of the Propagation of the Faith" are published once in two months in seven different languages, and are distributed gratuitously, at an annual expense to the society of about 200,000 francs.

#### BAPTIST CONTINENTAL AID SOCIETY.

A society by this name has recently been formed by our friends in England; the origin and object of which are thus described in the (London) Baptist Magazine for March 1842.

Recent events have called the attention of the Baptist denomination in Great Britain to the state of the Christian churches on the continent of Europe. The information obtained by the deputations from the West Riding Baptist Association to Hamburg in 1840, and to Denmark in 1841, resulting from the persecution of Baptists and of Baptist churches, have brought into discussion, in private circles and in public meetings, the extraordinary difficulties under which the Baptists are placed in many of the European nations, as well as the favorable openings which providence has mercifully afforded, in some few of those nations, for the extension of christianity, in connexion with the peculiar institutions of our blessed Lord. The attention of the public has no doubt been drawn to this subject, more decidedly, by the report of the public meeting lately held in London, relative to the Denmark mission, contained in the Baptist Magazine for the month of December last.

There had arisen in some of the Baptist churches in the midland and southern counties of England, as well as in some of the Baptist churches in the West Riding of



Yorkshire, an anxious and prayerful desire that something should be done to arouse the tens of millions of the inhabitants of continental Europe from the infidelity, indifference, superstition, and gross ignorance in which, with trivial exceptions, they are involved.

After much discussion in the metropolis and in different parts of the country, a society has been formed for the purpose of affording to Baptists and Baptist churches on the continent of Europe, suffering from persecution or other temporary causes, such countenance and pecuniary aid as they may require, under the name of "THE BAPTIST CONTINENTAL AID SOCIETY." The friends in London, some of whom have promised subscriptions, urged that the head quarters of the society should be in the West Riding of Yorkshire.

The Baptist churches on the European continent are dear to the heart of our blessed Redeemer. The multitude of souls there perishing for lack of knowledge are precious beyond all utterance. Are the members of Christ's mystical body in Britain to stand still, to make no effort, to withhold the silver and the gold from this part of the world? Is the seat of the Beast never to be assailed with the weapons of the Christian warfare, which are not carnal, but mighty through God to the pulling down of the strong holds of superstition and of spiritual domination? If the apostle Paul had walked upon the southern shores of our island, and looked upon the continent in the distance, teeming with millions wholly given to idolatry, or sunk in forgetfulness of God, would he have been inactive for a quarter of a century? The continent of Europe was open to the exertions of British Baptists by the peace of 1816, and men of commerce, of science, of taste, and of pleasure, have gone and spent their millions of money in the pursuit of the objects dear to their hearts; but a quarter of a century has gone into eternity, without the record of one effort made by the Baptists, as a denomination, to extend the kingdom of our Redeemer there. Is there not cause for humiliation and repentance in reference to the past? Is there not a powerful call to energetic exertion and earnest prayer for the future?

#### JUBILEE OF THE BAPTIST MISSION.

The present being the fiftieth year from the establishment of the English Baptist Mission, the Executive Committee of that Society have proposed that 1842 be observed as a year of jubilee. The following is an abstract of their address.

The Baptist Missionary Society has now, through the kind providence of God, reached the fiftieth year of its labors. It has been suggested that this year be made a MISSIONARY JUBILEE, a season of grateful retrospect, and of special liberality and devotedness. It has also been suggested that "a Jubilee Fund be raised as a practical expression of gratitude for past mercies, and as a tribute of affection to that Savior *who loved us and gave himself for us.*"

Should the anticipations of our friends be realized, it is proposed that the fund thus raised—the Jubilee fund—besides relieving the embarrassments of the Society, be applied to the direct objects of it in such a manner as shall not augment its annual expenditure: that is to say, to the purchase or erection of chapels or other premises, requisite for preaching, schools, the preparation of native converts for evangelical labor, the residence of Missionaries, printing the Scriptures, or for other similar purposes; to paying the expenses attendant on exploring and occupying new fields of labor; and to the erection of premises in London to be held in trust for the Baptist Mission, and to be adapted for the use of our other Denominational Societies.

In following out these suggestions, it is proposed to have a series of meetings during 1842. It is recommended that special public religious services be held, and collection for the Jubilee Fund made by all our congregations, and in all our missionary stations in both hemispheres. It is further intended, that, as the Society was formed in the month of October 1792, a General Meeting be held in London in that month, to supplicate an enlarged measure of the Holy Spirit on all the directors, agents, converts, contributors, and operations of the mission, and to stimulate to vigorous efforts in extending the kingdom of the Son of God throughout the whole world. It is also recommended that all the Churches should have Jubilee Sermons, on Lord's-day, October 2nd, the day of the formation of the Society. As the ordinary expenses of the Mission will need to be met, it is earnestly hoped that the Jubilee Contributions will be altogether an extra effort, which will not be allowed to interfere with the ordinary receipts.

Young people, the children of our families and of our Sunday schools, may render themselves useful; collecting cards for their especial use will be forwarded to any place where they may be required. Let not any do nothing because they cannot do much; small as rivulets may appear when considered separately, they may, by uniting with many others, form large streams.

Let us make such an effort as shall shew what union and energy can effect in a holy cause by spontaneous liberality—as shall shew that there is a living power in our principles.

#### SOUTH AFRICA.

The Rev. Samuel Dyer, a missionary of the London Society, on his return to the Ultra Gange Mission, makes the following communication respecting the progress of missionary labor at Cape Town, the capital of the colony of the Cape of Good Hope. Missionary labor was first commenced in this colony in 1737, by the United Brethren among the Hottentots, about one hundred and twenty miles to the eastward of Cape Town, while the colony was in the possession of the Dutch. But little progress was made, however, until about the beginning of the present century. The colony came into the final possession of the British in 1806. The London Missionary Society commenced their labors here in 1799 among the Caffres, in the interior. The Wesleyans commenced their mission here in 1816. Their missionary, Mr. Shaw, having been refused permission to attempt the instruction of the slaves at Cape Town, removed into the country, and commenced his mission among the Hottentots. The progress of civilization and the Christian religion at Cape Town, has been, doubtless, greatly facilitated by the reflex influence of christianity among the natives in the interior.

Upon reaching this place, my first inquiry was for Dr. Phillip; but he had left Cape Town for the interior, three weeks before. Mrs. Phillip was kind enough to read to me two letters from the Doctor, dated from the Caledon Institution: these were of a highly gratifying nature; and as they contain the testimony of a gentleman from India, who accompanies Dr. Phillip, and who travelled in the interior ten years since, and now perceives the change, the evidence is doubly satisfactory. I am cheered exceedingly with the accounts I have received. The Scotch brethren, the Moravians, the Wesleyans, and our own brethren, are all doing much good. In Caffreland, and other quarters, education, civilization, and conversion, are all progressing; and as for Cape Town, I have seen and heard for myself. One gentleman told me, that in Cape Town every body may do just as much good as he likes; another told me, that people go into the principal booksellers' shops, and express their surprise to find them so stocked with Bibles and religious books. Many of these are bought by visitors from India: but whence such a taste for religious

books in India? Surely our countrymen there, are now what they were not once; and the change may most readily be traced to the establishment of Missions by the London and Baptist Societies. The work of education goes on well at Cape Town. Infant schools and adult schools are thriving; and there are many missionary hearts besides the hearts of missionaries. The blessing of Africa will certainly come upon Britain; and Christians have only to persevere in their blessed efforts, and in due season they shall reap.

On Sunday the 17th, I was invited to go on board a ship in the bay. An individual, according to his usual custom, had been to the shipping, and had persuaded the captain of one of the vessels to hoist the Bethel flag. I was thus summoned to preach under the Bethel flag, which I did to a very attentive audience. After the morning service, a gentleman, a visitor of the Christian Instruction Society, invited me to accompany him to his district in the town. Here we found some Malays; in one house, two aged men were conning over an Arabic MS., in which they appeared to be much interested. Being seated, my acquaintance with the Malay was in requisition; and I preached to them Jesus. The next Malay house which we visited was occupied by a very intelligent and interesting man. He told us that he was once a Christian, but at that time nobody taught him "one single thing;" the Hadjees, he added, were more considerate; they had taught him; and he was now a Mohammedan, and if we wanted to teach him Christianity, it was now too late.

After dinner, I went by invitation to the Scotch chapel. Here was a noble congregation of colored people; the chapel is large and quite full; and the minister preached a most animated discourse in Dutch. I was highly gratified to behold such a noble sight. From the minister I obtained some interesting accounts of the working of negro emancipation: had the friends of Africa heard his statements, their hearts would have leaped for joy as mine did. Many of the Dutch boors are indignant with the missionaries—and why? Because, say they, the missionaries have done them an irreparable injury. Oh! what a testimony to the fruits of missionary societies! What they call injury is only justice to Africa.

In the evening I preached at Union chapel. To-day (Oct. 18,) I visited the Scotch brethren's schools; in one sense Cape Town seems to be all alive. Never was I more delighted than in my visit to the adult school. I could have wept for joy at the sight which I beheld. Perhaps there were 200 persons of color manifesting an insatiable

ble desire to learn to read, instructed by pious members of churches. The pupils were of all ages, from 20 to 80, and of both sexes. At one time the teachers were teaching them to read; at another, pouring

into their hearts religious instruction, *viva voce*; and then they sang and prayed—to me it was a truly refreshing season, for the Spirit of the living God seems to be moving on the face of these waters.

## Miscellany.

### JUVENILE ZEAL.

We copy from the London Missionary Magazine the following account of a successful effort of the Rev. Dr. Leifchild to awaken among the juvenile members of his flock a missionary spirit; and we commend the same to our shepherds in Israel, as an example worthy of imitation. The missionary spirit must be cultivated, if we would see it advancing with a vigorous growth, by patient industry, and no where can we prepare a better soil for it, than in the hearts of the young.

A very interesting meeting took place at Craven Chapel, on Wednesday evening, January 5th, of the children connected with the church and congregation; at which Dr. Leifchild presided.

In the spring of last year, Dr. L. invited some of the parents, and many of the children, to meet him, and a Children's Auxiliary to the London Missionary Society was formed. Miss Brown was chosen the Treasurer, and Miss Burn, Secretary. Managers were engaged, and several collectors volunteered, who each undertook to collect a halfpenny or a penny per week from twelve children. Books were distributed for the purpose, with a blank leaf at the end, for the gifts of three adults who chose to assist the little ones with donations. *The plan has answered beyond the most sanguine expectations.* Many of those parents who dedicated their children to God from the birth, enrolled the names of their infants as subscribers, and paid up their subscriptions. The children being at home for the holidays, the first public meeting was held on the above evening; and the numbers who attended, filled the lower part of the spacious building to overflowing. A concise and interesting report was read, from which it appeared, that in the portion of the year during which this auxiliary had existed, the sum of 65*l.* had been collected without infringing on the contributions to the Adult Association. In the course of the evening, a letter was handed to Dr.

Leifchild, from a parent, enclosing sixty-four penny pieces, which had been collected by a little girl, under four years of age, who was to have presented them to the meeting; but she had died, and her mother felt a mournful pleasure in the fact that her dear little one had done something for the cause of Jesus, before she joined the thousands of children who sing his praise around his throne in heaven.

The children were also much interested by the introduction to the meeting, by the eldest daughter of the Rev. R. Moffat, of Sarah, a Bechuana girl. This girl was found when an infant only a month old, buried in the earth, where she was supposed to have been placed by her mother, and had remained all night. Her feeble cries were heard; and, after a search by Mr. Moffat, his wife and others, the little creature was discovered and released from her perilous situation; and Mrs. M. took her home and brought her up with her own children. She then came with Mr. Moffat's family to England, and is now in course of education to fit her for future usefulness in her own country. She is intelligent and docile; acquainted with three languages, Bechuana, Dutch, and English; the last of which she speaks distinctly and correctly; she has been taught to sing, and has a powerful and pleasing voice. Dr. Leifchild most pathetically alluded to Him who had heard her infant cry and sent his missionary to her succor, when a helpless babe buried in the earth; as affording encouragement to her and all the children present, in every difficulty to direct their prayer, and place their confidence in his goodness, his mercy, and his love.

The interest of the meeting was well sustained to the close. The children pledged themselves to renewed and increased exertion, during the current year; and many additional names were given as subscribers.

It is hoped, that this effort will be a stimulus and example to other pastors and churches, to go and do likewise.



## AS THE LORD HATH PROSPERED YOU.

The disciple of Christ must feel under special obligation to Him. He must consider it to be his duty and his privilege to labor for him in any way that may promote his glory—to obey his will. Feeling this, and believing as every enlightened Christian must, that each one, however small or however large his means, is called upon to do according to his ability, for making known "His saving health among all nations," he is often filled with solicitude to know what the measure of his duty is. It is sometimes difficult, even when the temper of the heart is right, to settle the relative claims of different objects; and if love to Christ is allowed to abate, avarice will set up such a clamor as to almost silence conscience upon the duty of giving at all. Hence it is a thing of much importance that every Christian have some system, that he may be saved as far as possible the necessity of debating this question on every occasion that calls for his action. As an illustration, let us suppose that a Christian, upon mature reflection, should make up his mind that at every monthly concert he would contribute 25 cents during the year. The offering is then made, and he has the benefit in his soul of this act of obedience, and he has only to make his offering ready. A contributor to the funds of the London Missionary Society has made the following communication to the Missionary Magazine, the organ of that society, in which he states his rule:

From an early period of my religious history, the following portion of scripture has been deeply impressed upon my mind: "Honor the Lord with thy substance, and with the first-fruits of thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine," Prov. iii. 9, 10; and though I have endeavored ever since to obey these injunctions, and believe these promises, yet, for a considerable period, I was often pained and perplexed as to what I ought to give to the service of God, and what I ought to reserve for my own use.

About four years ago I was led to cast a seventh part into the treasury of the Lord, but some time after altered it to a fifth, from having heard the Rev. W. M'Kerrow preach an excellent sermon in behalf of Home Missions, in which discourse he gave utterance to sentiments like the following: "That while under the gospel dispensation, God accepts every man's gift according to his ability and willing mind, without prescribing the actual amount in each particular case, yet the claims of the gospel upon the liberality of

Christians were as great and binding, and even more so than the requirements of the law upon the Jews, which demanded, as some have calculated, at least one fifth of their increase."

Through grace I have been enabled to make the following practical improvement of the above remarks:—

When I have been in a situation in which I received a salary exclusive of board and lodging, I have given a fifth of the whole amount—when I have had to board and lodge myself, I have done so according to my salary, and then given a fifth of the remainder. By this means my contributions to the cause of God are not regulated by the expense of my dress, or other comforts and conveniences, but these last are made to depend upon the amount of salary left when the cost of the necessities of life and the first-fruits have been deducted. I have also redeemed many presents I have received, by giving a fifth of their supposed value to the service of the Redeemer, and purpose redeeming the whole of them when I have the requisite funds. I may also add, that so far as my recollection serves me, I believe that I have been enabled for the last three years, annually to double (at the least) my donations to your Society, though at times the carrying out of this plan has been a work of faith.

It was my intention to have made the above communication last year, to my then pastor, and I have been induced to make it on the present occasion by observing that those whose means were apparently much greater than mine, gave but little, if any more than myself at the late Missionary Anniversary held at the place where I am at present residing; and also from the conviction that many young members of our churches by adopting this rule, would be able to give annually their five pounds or more to your Society alone, who now give much less, (including all their donations to every other religious object in the course of the year,) because they first provide for their dress and comforts, and afterwards for the spiritual wants of the heathen at home and abroad; or else are unduly seeking to lay up for themselves treasures on earth, which may soon take to themselves wings and fly away.

I am quite aware that there are many persons who have not only personal, but relative claims upon their property, and that these claims must first be discharged or provided for before they are at liberty to give any thing to the cause of Christ, for God hath said, "I hate robbery for burnt-sacrifice."

By giving to this a place in your Chron-

icle of next month, if you think it worthy of it, you will oblige one who, though he sometimes thinks he does not give as liberally as he ought, and often sorrows that he feels such little love to Christ, and so little desire for the salvation of souls, still hopes he may with sincerity subscribe himself,

A FELLOW-HELPER TO THE TRUTH.

#### MISSIONARY ANECDOTES.

##### *Bibles at half their cost.*

As soon (says Mr. Kincaid) as the quarto Burman bible was printed, I wrote to Maulmain for thirty copies, and at the same time proposed to the brethren there that in all ordinary cases we should sell them for three rupees each bible—that is, for about half the original cost. I mentioned that all the brethren in Arracan highly approved this plan, as there was not probably a single disciple, either Burman or Karen, but what is able to pay three rupees for a splendid quarto bible. Also, many who are not disciples would buy, and be far more likely to read and take good care of a book which cost them something. But the most weighty consideration in my mind was, the importance of training up the native Christians to help themselves. When my thirty bibles came to hand, I called together the disciples here, and explained to them the way in which this bible had been printed—that the money was given by Christians in America, and that thousands as poor, or perhaps poorer than they, had given money for this grand object. After giving them a correct idea of the labors of Christians in order to give the holy bible to all nations, I said, “Is it right now for you to take this bible? Will you be able to read and pray with pleasure, when you reflect that you had not christian principle enough to pay for your Bible? (Several, all at once, inquired,) ‘What shall we do? What does the teacher propose?’ Each one of these bibles cost about six rupees, and I propose that you pay one half—that is, three rupees. And this will be the same as though you gave three rupees each to the Bible Society.”

Eleven disciples, that is, all who can read, came for ward at once, and took each one a bible. Some of them wished me to wait two or three months for the money, and I told them I would give three months. One man, in a few days, brought me his three rupees for the bible, and then gave me twelve rupees, as a donation to the Bible Society. He said his mind had been much troubled, to think he had never done any thing for this grand object, and if his circumstances would allow, he had made up his mind to give one rupee a month as long

as he lived, for the purpose of printing the bible in all languages. This man is by no means in affluent circumstances—his whole income is twelve rupees a month, and he has a wife and four children to support. I thought this such a lovely exhibition of christian principle, that you would be delighted to hear it.

##### *A Widow's Mite.*

“The two widows,” says the Rev. Mr. Schaffter, missionary to New Zealand, “whom I baptized at Mel Rajahpaleyam, I have known a long time: they have always given us much satisfaction, which increased when, on examination, I saw what progress they had made in the way of salvation. After baptism, each of them brought me a half-rupee, as a benefaction to the poor fund. As one of them is very poor, I told her to take the half-rupee back, and bring me instead, one anna (sixteenth of a rupee), or even a doody (about a farthing), which would be just as acceptable; but she refused to do so, saying, “This I long ago determined to give at the day of my baptism, and set it apart for the purpose: please to take it: I give it with all my heart.”

##### *Degradation of Females.*

“What most affects my own mind,” says the Rev. Mr. Gladwin, missionary to the Caffres in South Africa, “is the oppression of females, which is carried on to an alarming extent. The practice of paying eight or ten head of cattle for their wives seems to carry with it a conviction that they are bought purposely to become the slave, instead of the partner, of their husband: hence they quietly submit to every species of imposition. Speaking about the hard work which they were required to perform, one replied: ‘Women must work: they are bought with cattle.’ And if, after an union of some years, the husband dies first, his friends will visit the abode of the widow to take away every vestige of property, including the cattle, on the produce of which she and her children were dependent for support.”

##### *Liberality of the Natives.*

“A missionary meeting had been announced on the preceding Sabbath,” says Rev. Mr. Hodgson, missionary of the Wesleyan Society, in South Africa, “and at three o'clock the bell was rung, and the people, to the number of at least 250, hastened to the chapel. A subscription list was opened after the addresses; and 276 head of cattle, valued at 903 rix-dollars, or, at a moderate calculation, 67l. 14s. 6d. was contributed.



I felt utterly astonished at the cheerful manner in which the subscriptions were presented: it conveyed to my mind the conviction that most of them felt themselves honored by our accepting their offerings.

The children in this country are frequently owners of cattle, from a small stock furnished by their parents or friends when born, and from which a stock of cattle is often raised sufficient for a small dowry on

marriage: and it was delightful to see the spirit with which the young females, especially, came forward on this occasion."

*A definition.*

Titus Afrikaaner, a notorious robber, having experienced a gracious change, describes the same by saying he had got the heart of a woman.

## American Baptist Board of Foreign Missions.

### SYMPATHY FOR THE HEATHEN.

It has come to be a pretty generally established principle, that a Christian people owe something to unevangelized portions of the world. We do not intend at this time to inquire into the ground of this indebtedness, but, in what we have to say, we shall take it for granted that this obligation is admitted. Let us suppose then, that God has purposes of mercy to the heathen—that the provisions of the gospel are sufficient for all, and that they were intended for every kindred and tribe; that God's method of communicating these spiritual blessings is through the instrumentality of his people, so that it amounts on their part to a positive obligation; and that the consequence of neglecting to perform this duty, would be that the heathen must sink to hell. These principles, perceived in a greater or less degree of distinctness, are, we believe, matters of common belief among the disciples of Christ in Christian lands. We urge, then, *the importance of informing ourselves respecting the actual condition of the heathen, and the progress of those efforts which are designed to communicate to them the blessings of salvation, as being a necessary qualification to a right discharge of our duty to them.*

This duty arises from the obligation to which we have alluded; and as this is universal, so is the duty. Had nothing been done for the unevangelized portions of mankind, the obligation of every disciple

would have remained in full force, and consequently the duty of inquiring into their actual condition would have been obligatory; but now that the work has been so happily commenced, the duty has been increased by the vast accumulation of new facts which have been developed. Christian countries know a thousand times more about the actual condition of the heathen—about the probability of their perishing eternally unless the gospel is communicated to them, and about the certainty of their receiving the gospel if published to them, than they did fifty years since.

The Baptist denomination, under this conviction of duty, have associated together for the purpose of making known to certain portions of the family of man, who worship idols, the glorious gospel of the blessed God, and we take it to be the duty of every member of our communion to acquire, so far as is practicable, every item of information which this movement, on the part of his brethren, may have elicited. This duty is imposed not by any ecclesiastical authority possessed by a missionary association, but by the simple fact, that such an organization exists, and has produced its legitimate results. This we take to be as certain as the fact, that the preaching of Christ imposed additional guilt on those who rejected him. There is a sin of ignorance which God will lightly punish, but his is not a sin of ignorance, who knows enough to learn, if he would but apply himself.

We fear there is a sinful apathy on this

subject. Who reads the Baptist Missionary Magazine? in which is treasured up all that an individual needs to know, in addition to what he may learn from the word of God, to enable him rightly to discharge his duties to the heathen. Do you say the Magazine is uninteresting, so is the Bible when approached in a certain temper of heart. In this official organ of the Board, the condition and wants of the heathen are described—their total ignorance of the Supreme Being—their moral degradation and mental imbecility,—the joyfulness with which those who are savingly enlightened receive the gospel message; and also, the labors and privation of our brethren, who have gone to labor among them as pastors and teachers. As a simple matter of justice to our brethren whom we have sent forth, we ought to hear what they have to say. We have pledged to them our prayers and our sympathies. Let an individual read attentively, and with a generous heart, this missionary intelligence, and if he does not feel a missionary spirit glowing within him, we fear he is no Christian. “I was once addressed, while in the country,” says an agent of another Institution, “by a farmer as follows:—‘Sir, will you take a small sum of money for me to the Treasurer of the Missionary Society. I take the Magazine, and read the journals of the missionaries, and when I pray I always have to remember them, and when I have prayed, I think of the money in my pocket; and here are ten dollars which I wish you to take to the Treasurer to encourage the brethren in their good work. When I read these accounts I cannot help weeping.’” Now this plain man has given us a simple but graphic delineation of the process in which missionary intelligence acts upon the heart—it leads to prayer and alms-giving. The circulation of the Baptist Missionary Magazine is not equal to one for one hundred communicants in the Baptist denomination, and multitudes who take it, do not read it. They subscribe for it out of regard to the mission, as an act of charity. In this there is about as much of piety,—about as much that is pleasing to God, as there

is in the conduct of a sinner, when he reads his bible for the single purpose of appeasing his conscience, while at the same time he hates the inspired word, and despises him that gave it.

---

#### WORTHY OF IMITATION.

The following is an extract of a letter from Mr. Silas Follet of Thetford, Vermont, addressed to the Foreign Secretary. The obligations alluded to are, 1. A bond given Feb. 6, 1841, in which he binds himself, his heirs, executors, and administrators, to pay to the Board of Foreign Missions, the sum of one thousand dollars, in ten annual instalments, of one hundred dollars each. 2. A bond dated March 10, 1842, in which he binds himself in a similar manner to pay four thousand dollars more in equal annual instalments, or the whole at any one time at his pleasure.

Mr. Follet is a farmer, and has acquired his property by his own industry, five thousand dollars of which he has thus consecrated to the cause of foreign missions. We hope he may live to be his own administrator, and realize the fruit of his benefactions; and that his example, so worthy of imitation, will move others to do likewise.

DEAR SIR,—I think of you often; I think of you as a brother engaged in the cause of our dear Redeemer, and hope and pray that you may always be greatly strengthened and encouraged in the good work now going on for the conversion of the heathen in foreign lands; and may you gain strength and encouragement daily in the service of our common Lord and Master. My heart and soul is with you in the good cause. I am now preparing to send you another obligation, larger I hope than the first. I wish you to make every prudent exertion to raise funds, and never be discouraged.

---

#### Recent Intelligence.

ARRACAN.—Mr. Kincaid writes from Akyab under date of Oct. 29, 1841. Mr. K. and his wife had been obliged on account of ill health to make a voyage to Calcutta. This they had done, and had returned, after an absence of five weeks, with improved health. They had been advised to make an absence of eighteen

months or two years, but were unwilling to leave the field of their labor for so long a period. The year 1811 seems to have been a sickly season in some parts of India. "Many were dying of cholera," says Mr. K., "when we arrived in Calcutta. One missionary lost two children in one day, by this dreadful disease."

Our friends made the passage in the Company's steam ship, which runs regularly between Calcutta and Arracan; and they seem to have been highly pleased with their reception, and with what they saw of the progress of missionary labor while at Calcutta. Says Mr. Kincaid:

We received a most kind welcome from our missionary friends, who urged us to remain with them for a month or six weeks longer, that is, till the ship should return again, but we could not think of being absent so long. I became acquainted with all the Baptist missionaries, and with some of the Scotch, Independent and Church missionaries. It was truly cheering to see such a vast amount of means in operation for the benefit of the heathen. Preaching, translating, printing, and schools, are all carried forward on a grand scale. I was delighted to witness such harmony and peace among the missionaries, though differing in their theological opinions—all appeared to be impressed with the magnitude and grandeur of their work.

The following is Mr. Kincaid's version of Puseyism in India, as he has seen and learned its operations there.

You are aware, probably, that Oxford Popery has been brought to India, and has already been productive of much injury. They are teaching the native christians that those men who have not had the hands of an episcopally ordained bishop laid on their heads, have no authority to preach or baptize—that they are not Christian ministers. In addition to this, they take into their communion those who have been excluded for immoral and disorderly conduct, and also employ them in redeeming others. This is one of the worst features of popery. Bishop Wilson has taken a firm stand against Oxford Popery, but whether he has power to control these men sent out by the high church party in England, is somewhat questionable. What are called the church missionaries, are pious evangelical men, but these men of whom I speak are notoriously as destitute of all correct notions of Christianity as the Jesuits.

Mr. Kincaid remarks as follows upon the supposed intentions of the recent military movements in Burmah, and their probable results, &c.

You will learn, doubtless, from the public papers, that the king of Ava has come down to Rangoon with an army of 100,000—as large an army as he could supply with arms and ammunition. Ever since he came to the throne in '37, he has pursued one line of policy—he has collected vast military stores—has fortified his sea-ports, Bassein and Rangoon, and has steadfastly resisted all efforts, on the part of the Bengal government, to maintain friendly relations. The governor general has despatched in great haste, men-of-war, armed steamers and troops, to Maulmain, so that the king may be thrown into a panic, and quietly retrace his steps to the ancient capital. If, however, he should still hold the English in contempt, and commit depredations on the English provinces, the grand throne of Alompra will be thrown down, never to rise again. I shall not probably be able to send *Moung Nu Gau* to Ava this season, as the whole country is in commotion, and he would most probably be pressed into military service. For a long time, we have been able to get no intelligence from the church in Ava. Br. Abbott is anxiously looking for the arrival of some of the Karens from the Bassein province, but it is doubtful whether any of them, with all their intrepidity and perseverance, will be able to cross the mountains. Should Burmah become a part of the British Indian empire, it will be a joyful day to the Karens. But a few days since, we received letters from Ramree and Sandoway, and our friends there were usually well.

Mr. and Mrs. Kincaid are both successfully employed. Mrs. K. has a school of boys and girls, many of whom are making very gratifying progress. Mr. Kincaid's journal has been received, extracts from which will be published in our next number.

MAULMAIN.—A letter has been received from Mr. Howard, dated Dec. 7, 1841. The missionaries of that station were all well, though considerably interrupted in their labors by a concentration, in that place, of military forces. The boarding school had been discontinued, the premises on which it was kept having been required for an encampment. Several of the houses of the brethren had been demanded for similar purposes. Mr. Judson and his family were daily expected on their return passage from the Isle of France.



In addition to a strong naval force, there was in Maulmain a land force on the 7th of December of more than 6000 strong. Mr. Howard was expecting hostilities between the two governments, and of course was anticipating, in such an event, the success of British arms, and the opening of Burmah Proper as a field of missionary labor.

In acknowledging the receipt of an additional appropriation to that station of 1000 rupees for extra expenses, Mr. Howard thus remarks: "I trust that the prayers and the alms of the churches in America will not fail while there are heathen to be converted. Shall either be withheld while the demand for them both is increased?"

GREECE.—Since our last number went to press, several communications have come to hand from Messrs. Love and Buel. Our readers have already been apprized that Mr. and Mrs. Buel had embarked for Athens. They did not, however, see fit to remain here. Very exaggerated accounts had reached Athens before their arrival. In addition to this a missionary of the American Board had a little previous to this, been obliged to relinquish his station at Maïna, in the southern extremity of Greece, in consequence of the interference of government with his school. On these accounts the missionaries, and the American Consul at Athens, advised that our friends should not remain in that city, but repair to Smyrna, and make that city the place of their temporary residence. On their arrival here, also, circumstances did not seem to favor their remaining, and they left for Malta; at which place Mr. Buel's last communication is mailed under date of Feb. 15, and from which we make the following extract:

We arrived here yesterday in four days from Smyrna. At Malta, of course, we are free from all anxiety about our personal safety and quietness; and after a twenty-one days' quarantine in our very comfortable lazaretto, we hope to take up our residence in the town, and enjoy the privilege of a good instructor in the Greek, and by giving ourselves wholly to the study of the language, to be ready for commencing again our missionary work among the Greeks whenever Providence may open the way. My own interest in the missionary work, and for the spiritual welfare of the Greeks, continues unabated. I have seen the power of the gospel strikingly exhibited upon the minds of converts in our mission, and I feel confident that God will bless his gospel to the Greeks, provided

that missionaries do not fail to "declare the whole counsel of God."

It is with devout gratitude, that I can mention the mercy of God in granting to us almost uninterrupted health, and we hope that the hard experience of the last two months, and our more extended acquaintance with the Greek people, and the missionaries among them, may be of essential service to us in time to come.

Our last dates from Corfu were down to the 22nd January, when the school was going on as quietly as if nothing had happened;—likewise the other operations of the mission. All the *Greeks* had returned to the school, and some *new* scholars from Greek families had been received. And the school was receiving special favors from lady M'Kenzie. Indeed, among many of the Greeks there had been a decided reaction favorable to our cause, as soon as the absurd report respecting my conduct on the 24th Dec. had been corrected.

Mr. Love, in a letter written on the fourth of February, confirms the statements of Mrs. Dickson published in the last number of the Magazine, as to the groundlessness of the alleged cause of the disturbance at Corfu, and fully exonerates Mr. Buel from all blame in the matter.

Falsehoods (he says) were everywhere set on foot. An alarm was given in the vicinity of the crowded church, "Something dreadful has taken place. An American priest has been doing a dreadful thing. He has been here giving to the people books to destroy our Holy Orthodox Religion;—he has just entered this holy church and insulted the *saints' relics*—and reviled us while worshipping as idolaters;—and said that he himself was God!"

Speaking on the main question, as to how this excitement affected and would affect the Greek mission, Mr. Love says, "My opinion is, that it does not invalidate the wisdom, or in any degree destroy the feasibility of the Greek Baptist mission."

In the meantime (he continues) we would supplicate the prayerful attention of the Board to the consideration of a large and an immediate reinforcement to the mission. Need of help never seemed to be so urgent as now. Surely no other mission can be in such straitened circumstances. Others, indeed, may be struggling for help, but this for existence. What we have said in other letters respecting the importance of occupying other stations, seems to be wearing at present very much the appearance of

necessity. The Lord has dealt with us in judgment and in mercy. The deep waves have rolled over us, but we would render devout thanks that as yet the mission is not swallowed up. Our prayer is to the Lord, "wherefore hath he thus dealt with us," and with meekness we supplicate, "Lord, what wilt thou have us to do?" At present our way is much in the dark. At Patras three individuals come daily to read and PRAY with Apostolos. The two converts at Corfu, and particularly Demetrius, in the midst of these fiery trials, gave us great comfort. And there are two scholars of the school which give us much encouragement. One is Greek, the other English.

CHOCTAWS.—A letter has been received from the Rev. Ramsay D. Potts, addressed to the Board, and from which we make the following extracts. This station, as will appear from these extracts, calls loudly for a reinforcement.

In addition to keeping school, I have devoted my spare time to preaching. A revival commenced at our Thursday evening prayer meeting, in January 1841, of which you have been notified. It appeared to subside in this vicinity, but commenced again at a neighborhood ten miles distant, at which place I had been, and still continue to hold a meeting every Wednesday evening. This neighborhood was famed for vice and immorality, but now the voice of prayer and praise is heard. Good attendance is still given to those meetings, and at home they are generally crowded on the Sabbath; many I trust have found peace to their souls at these meetings. The church at the close of last year, 1841, consisted of eleven members, one indian, four whites, six blacks; since which time forty-eight have been added, forty-three by baptism, five by letter and experience; two have been excluded, and one has died. This church now numbers, including the branch at Doaksville (which was constituted the first of September), twenty-eight indians, six whites and twenty-two blacks, making fifty-six in full fellowship. Should I be able to leave home I expect to constitute another branch at Boggy, thirty-five miles from this place, the coming Sabbath, and baptize several Choctaws.

I still have the charge of the Pine Creek church (Texas), to which have been added seven by baptism, making a total of fifty persons baptized during the past year. This church now numbers fourteen, eight whites, six blacks.

Mr. Potts is at present the only Baptist minister among the Choctaws. Hence the brethren

have petitioned the Board for additional missionaries, in the words following, by a committee chosen for that purpose.

DEAR BRETHREN,—Whereas we the people of the Choctaw nation have received the gospel by the Baptist denomination, and as many of us have received the religion of Jesus Christ, we are anxious that more missionaries should labor among our people, as our brethren are scattered over such an extent of country that Mr. R. Potts, our pastor, cannot preach to us so often as we wish. And Mrs. Potts has been sick a long time, and will not from all appearances recover; so that he cannot leave home, and we fear that we shall soon be destitute, unless you send us more missionaries. We humbly petition and pray you our brethren to send two or three missionaries to assist and labor with him on the expenses of the missionary Board, for there is increasing anxiety among our people to be taught the truth of the gospel; and we believe if we had sufficient laborers, that the gospel would spread throughout the Choctaw nation. We wish you could know how much good has been done within a few years past, and how much would be done in future. We believe if you knew our situation here, you would not hesitate to send help immediately. By the unanimous request of the Choctaw brethren,

SAMUEL WORCESTER,  
DAVID HOLMES,  
WILLIAM ROEBUCK.

### Donations,

FROM MARCH 1 TO APRIL 1, 1842.

#### Maine.

Eastport, Bap. ch., Samuel Wheeler, tr., per Aaron Hayden,	42,00
Winthrop, Bap. ch., per H. Parlin,	25,20
Gorham, D. C. Emery	2,00
Buxton Centre, H. Emery,	50
“ R. Emery,	25
“ J. Clark,	50
per Rev. Wm. Bailey,	1,25
	3,25
Calais, Bap. ch., per J. Grant,	13,00
	83,45

#### Vermont.

Thetford, Silas Follet	50,00
------------------------	-------

#### Massachusetts.

New Bedford, 1st Bap. ch., mon. con., per Luther G. Hewins,	100,00
West Cambridge, friends, per Rev. Timothy C. Tingley,	
For Burman bible	1,00
“ General fund	6,00
	7,00
Boston, Charles St. Bap. church, mon. con.,	14,53



do., do. do. do., Fem. For. Miss. Soc., per Mrs. Sharp, tr.,	88,27	
	—	102,80
do., Baldwin Place ch., mon. con.,	19,33	
West Bridgewater ch., mon. con., per Rev. S. S. Leighton,	3,50	
Townsend, Miss R. S. Robinson, Principal of Fem. Sem., per E. G. Robinson,	10,00	
Framingham, Fem. Mite Soc., for Burman Mission, per Joseph C. Hartshorn,	20,00	
Weston, Bap. ch., per Isaac Jones,	34,17	
	—	296,80

*Rhode Island.*

Providence, Fem. For. Miss. Soc. of the 4th ch., Miss H. Peck tr., for support of a Karen female on the Knowles scholarship, annual sub.,	25,00	
General fund	8,00	
	—	33,00
do., a friend to missions	50,00	
Rhode Island Bap. State Con- vention, V. J. Bates tr.,		
Warren, Bap. ch., per J. Haile tr.,	16,00	
Newport, 1st Bap. ch., per Rev. Joseph Smith,	23,43	
Providence, 1st Bap. ch. and soc., mon. con.,	162,49	
Friend to missions, per Rev. Mr. Douglas,	,57	
Warwick, Lippit and Phenix Bap. ch.	100,00	
Arkwright and Fish- ville, Bap. ch.	39,00	
do. do., Angelina Paine, and a gold ring,	,50	
do. do., Sarah A. Gardner, and a gold ring,	,50	
North Kingston	47,00	
do. do., Quidnes- sett Neck	34,00	
do. do., do. do., Miss Phebe A. Aylsworth, breast pin and gold ring.		
E. Greenwich, Union Bap. ch.	23,50	
Warwick and East Greenwich, Bap. church	14,25	
W. Greenwich, Bap. church	26,25	
Newport, 1st Bap. ch. and soc.	79,57	
Tiverton, 2d Bap. ch. and soc.	14,25	
Newport, 2d Bap. ch. and soc.	100,00	
Fall River, Bap. ch., as follows,		
J. Borden	50,00	
Wm Brown	3,00	
Cook Brown	5,00	
Mrs. Lydia Humphrey	15,00	
	—	73,00
Sandwich, Pocassett 1st Bap. ch.	8,00	
per J. B. Brown, Agent,	—	609,82
	—	812,31
	—	895,31

*New York.*

West Chester, per anonymous letter,	3,00
Rev. Jirah D. Cole, agent of the Board, sundry collections,	250,00
	—
	253,00

*Pennsylvania.*

S. Meyler, of Montrose and Bridgewater ch.,	10,00
--	-------

*Maryland.*

Taneytown, per W. Crane & Co.,	8,00
--------------------------------	------

*Georgia.*

Georgia Bap. State Convention, per Rev. B. M. Sanders,	300,00
---	--------

*Tennessee.*

Smithville, Mrs. Butheua Smith, For China Mission, towards the support of Rev. I. J. Rob- erts,	10,00
General fund	10,00
	—
	20,00

*Kentucky.*

Covington, Bap. ch., per Rev. F. A. Willard,	13,00
---	-------

*Ohio.*

Cheviot, R. Gaines, per T. F. Morgan,	15,00
do., Bethel ch., per D. E. Slatbain,	9,00
per John Smith, Agent of the Board,	—
	24,00

*Michigan.*

Bap. Convention of the State of Michigan, per R. C. Smith, tr.,	26,00
--	-------

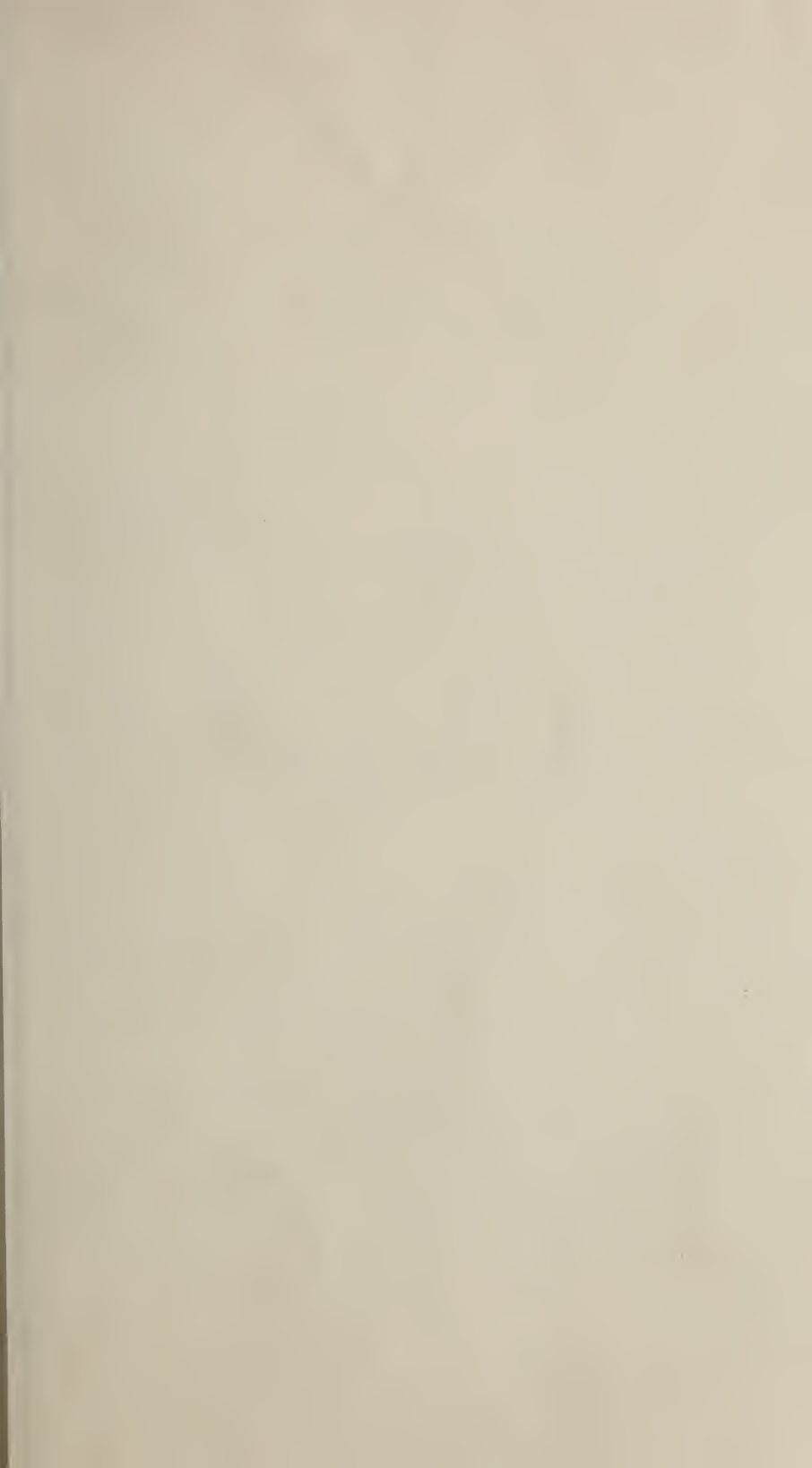
*Legacy.*

Middleboro', Mass., Andrew Cole, deceased, Rev. Eben'r Briggs executor,	2352,72
	—
	\$4332,28

*CLOTHING, &c.*

Billerica, Mass., a box of clothing from females of Bap. church, for African mission, per Mrs. Sarah Spalding,	\$35,00
Rutland, Vt., box of clothing, &c., from Mrs. Sarah Griggs, for Rev. Francis Mason.	
West Dedham, Mass., Dorcas Soc., a box of clothing for Indian missions, per Mrs. Betsey Baker,	18,00
American Tract Soc., a box of tracts, for S. M. Osgood.	
Shelburne Falls, Young Ladies Sewing Soc., a box of clothing, for Mr. and Mrs. Brown, Jaipur,	25,08
Woburn Fem. Dom. M. Soc., a box of clothing, books, &c., for Rev. J. G. Pratt, per Mrs. Eliza P. Buckman,	36,15
Newport, R. I., a box and barrel of clothing and provisions, for Rev. C. Barker,	50,00
Springfield, Mass., Wilson & Chase, a box of clothing, for Rev. F. Mason,	18,00

H. LINCOLN, Treasurer.





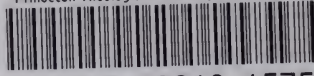


For use in Library only

For use in Library only  
Library only

I-7 v.22  
Baptist Missionary Magazine

Princeton Theological Seminary-Speer Library



1 1012 00310 1575